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A  
DISCOURSE,

DELIVERED

ON THE DAY

OF

ANNUAL THANKSGIVING,

NOVEMBER 19, 1795.

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## GENESIS VIII. 22.

WHILE THE EARTH REMAINETH, SEED-TIME AND HARVEST, AND COLD AND HEAT, AND SUMMER AND WINTER, AND DAY AND NIGHT, SHALL NOT CEASE.



**T**HIS decree of the Almighty was made known to Noah, at a time when his mind needed the support and consolation of such an assurance. During the last revolving year, he had seen the customary seasons awfully suspended. Through that whole period he had been closely shut up in the ark ; and to that owed his safety, amidst the general wreck of the world. Himself and family thus preserved, he saw the fountains of the great deep broken up, the windows of heaven opened, the rain in cataracts descending, and the waters swelling and rising higher and higher, without intermission, for an hundred and fifty days together, till all the heights of the earth were covered, and all flesh in whose nostrils was the breath of life, died.

For the assuaging of these waters, a yet longer space than an hundred and fifty days was requisite. A complete solar year elapsed from the beginning to the end of the flood.

WHAT



WHAT a change on the face of the earth had it produced ! On entering the ark, Noah left the world replenished with inhabitants, in a state of high cultivation, and adorned with all the arts and conveniences which the long lives of men, protracted in that age to near a thousand years, could furnish. They were, some eating and drinking, some marrying and giving in marriage, and all in general busily employed in carrying on various schemes of pleasure or of profit. In the midst of their ease, opulence and security, the waters from above and the waters from beneath burst suddenly upon them. On every side the floods rose, and continued rapidly increasing. Universal desolation encompassed them. No friend could aid another, or help himself. Every refuge failed, and all hope of escape vanished. The loftiest summits and tallest mountains were sunk and lost in this universal deluge. Thus perished the old world, with all that it contained, involved in one general ruin.

ON his exit from the ark, what a scene did Noah behold ! Instead of the population and splendor to which he had been accustomed, the whole earth an immense waste—all its inhabitants, and all their works and improvements upon it, swept away—his own solitary family being all that remained to new people, cultivate and replenish the desolated globe. But what heart could he have for these attempts in a world



world liable to so dreadful a catastrophe ? A short period, comparatively, had elapsed from its first creation ; he himself was but the seventh from Adam when this universal ruin took place. As what had happened, might happen again, and this in a yet shorter space ; under the apprehension of it, what encouragement could there be for multiplying and replenishing the earth ? Why should it again be filled with inhabitants, if again they must be thus miserably destroyed ? The terror of so recent and dreadful an event could not but overwhelm the family of Noah, and fill their minds with dark forebodings. In compassion, therefore, to this only surviving branch of the human race, it pleased God, by an express revelation, to assure them, that he would not repeat the judgment which they had so lately witnessed. Nay, though similar offences should again provoke his wrath, yet he would not again, in this way, pour it down upon them : Whatever the follies and vices of mankind might be, though the imaginations of their hearts should be, as they had been, evil from their youth ; yet they should be secure from so general a ruin. While the earth itself should remain a part in the vast system of creation, and during the period allotted for its being the abode of man, it should be, not only exempt from every calamity generally fatal to its inhabitants, but should continue to yield her strength for their support. The vicissitudes of day  
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and night, and the regular succession of the seasons, should not be interrupted, as they had been, during the last melancholy year of darkness, tempest and ruin. *Seed-time and harvest, cold and heat, summer and winter, and day and night shall not cease.*

By this assurance, the survivors of the old world were encouraged to go on and replenish the new. Believing the divine promise, they knew, that their labour would not be in vain. In this promise are included the most essential of earthly blessings. How manifold are the advantages resulting from the regular returns of day and night? Without the light of day, to what purpose would be our organs of sight, and all those preparations in nature which require the kind influences of the heavens to bring them to perfection? The earth itself would be uninhabitable, a barren, opaque mass of matter, buried in perpetual darkness. Light is not only pleasant to the eye, but necessary to the life and subsistence of the whole animal and vegetative creation. It was, therefore, the first among the things made: *Let there be light*, was the first mandate of the Creator in the formation of the world. It was afterwards, on the fourth day of the creation, collected into that vast body of light and heat which we call the SUN. This glorious luminary in the heavens, so often mistaken by the heathen world for God himself, was ordained to rule the day. By virtue of this decree the day-spring is made to

*know*



*know his place* : The sun riseth at his appointed hour, showeth himself as *a bridegroom coming out of his chamber*, and rejoiceth as *a strong man to run a race*. His going forth is from the end of the heaven, and his circuit unto the ends of it : His beams are thrown in a rich profusion over the whole face of the earth, and all objects susceptible of their influence, are cheered and gilded by their light and heat. By this his diurnal motion, or by that of the earth, we have in every twenty-four hours, the agreeable divisions of day and night. *The sun riseth, and man goeth out to his labour* : Industry awakes and calls forth the exertions of all the active inhabitants of the world. They work while the day lasts, each one in his way providing the things requisite for his subsistence, comfort, convenience or pleasure. Commerce, agriculture, manufactures and all the arts and pursuits of life are carried on by day. The city swarms with passengers, and the country receives its cultivation and improvement.

THE light is not only necessary to the carrying on of all the affairs of the world, but to the pleasure which we enjoy in the view of the innumerable objects around us. Of all our senses, vision is, perhaps, the greatest inlet of pleasure. Through this avenue an uninterrupted stream of delight pours in upon the mind. How exquisite is our enjoyment, when, in the cheerful light of day, we behold this



ample creation—all its grand and entertaining objects, their beauty and usefulness, and especially the stamp of infinite wisdom, power and goodness, so clearly visible upon them? In seeing them, the intellectual eye cannot but see the eternal power and godhead of their Creator. In the view of these created glories, the mind is naturally led to contemplate, and in a measure to enjoy the uncreated glories of the great Author of all. Thus vision, to which light is essential, originates pleasures sensitive, intellectual and spiritual: From this source the most refined and sublime enjoyment is ultimately derived.

BUT we are so constituted, that neither the body nor mind is capable of long continued exertion. Uninterrupted exercise would soon impair and waste us away—reducing the robust labourer to a skeleton, and the learned sage to an idiot. The corporeal organs and mental faculties both require intervals of rest: Our wearied frame must be recruited and refreshed by sleep. When that period arrives, we have no longer occasion for the light of day. It might tempt us to injure ourselves by foregoing needful rest, or disturb that rest by too strongly agitating our senses. The approach of night is admirably adapted to the exigencies of our feeble nature. It stills the noise and tumult of the day, hides in obscurity those objects that solicited our attention, draws the curtain of darkness

darkness around us, and inclines the inferior creatures, and the whole system of things about us, to favour our repose.

THESE interchanges of light and darkness are not only beneficial, but pleasing and entertaining to the imagination. They diversify the general scene : The charm of novelty attends the ever-varying appearance of day and night. How soothing are the cool shades of evening after the heat and glitter of a long summer's day ? And how welcome the blushing dawn of morning after the long darkness of a tedious winter's night !

NOR is the gradual manner in which these changes take place, unworthy of our grateful notice. It is the nature of light to shoot its beams in strait lines from their source. Were there nothing to turn them from this their rectilinear course, the moment the sun fell below the horizon, we should be involved in the full darkness of night ; and in the morning should have no previous notice of its approach ; no light would appear till the sun were actually risen. Thus the full gloom of night and the full blaze of day would rush instantaneously upon us. Transitions so abrupt might be frightful, perhaps hurtful to the organs of sight, and certainly inconvenient. How greatly would they incommode us in all our affairs ! And what an admirable contrivance for our benefit is the twilight ! This is immediately caused by the  
atmosphere

atmosphere which surrounds the solid earth. When the beams of the sun fall obliquely upon this elevated fluid, they are bent inward and turned from their strait direction down to the earth. By this mean we enjoy at evening a portion of light for a considerable space after the source of it is gone ; and receive in the morning again a similar portion previous to the full day. By the gradual decrease of the one, and increase of the other, the night imperceptibly approaches, and the day as insensibly advances. By the former the season of business is prolonged, and we are warned and have opportunity to adjust our affairs for the night ; by the latter we are invited to an earlier application to the duties of the day. Nothing is hasty and precipitate : We are not taken by surprise, or at unawares, by either of these vicissitudes. Nature, or rather the Author of nature, has accommodated them to our convenience.

IN the same gradual way the different seasons of the year succeed each other. As the apparent diurnal motion of the sun round the earth, makes day and night ; so his annual revolution in the heavens, gives us the variety of seasons distinguished in the text by *seed-time and harvest, cold and heat, summer and winter*. With timely notice and proper intervals between each, they follow one another. Neither of them is suffered to come suddenly upon us. We pass not, in a day or an hour, from the melting heat

of



of summer to the freezing cold of winter. Changes so sudden would prove fatal, not to us only, but to the other animals, and to all the fruits of the earth. To preserve us from such fatalities, the great ruling planet and all his attendant orbs, are made to move with a regular and steady pace through their beaten track in the heavens, never unusually accelerated, never retarded in their progress.

“ Firm, unremitting, matchless in their course,  
To the kind temper'd change of night and day,  
And of the seasons ever stealing round,  
Minutely faithful.”\*

WITH the regularly revolving seasons the promise of *seed-time and harvest*, assures us of all those quickening influences of the heavens which are necessary to the general fertility of the earth. Even in spring, there would be no proper seed-time, were the heavens shut up, and the earth parched with drought. In vain should we cover the seed with powder and dust. In order to its taking root and springing up, the earth must be softened and blessed with repeated showers. And these must be continued, at short intervals, through the summer; or the harvest will fail. A due proportion of heat and moisture is essential to a fruitful season. The near approach of the sun brings heat; but it is not so obviously the cause of rain. And though for this, as well as other effects, there

\* Thompson's Seasons.

are,

are, no doubt, in the system of nature, adequate causes provided; yet as they are not open to our observation, nor always regularly efficient, God himself is styled *the father of the rain*. To Him it is attributed as the more immediate effect of his superintending providence. He is represented as *calling for the waters of the sea, and pouring them forth upon the dry land*—as *giving both the former and the latter rain in its season*. His power, so beneficently displayed in this operation—in the whole process of giving rain—in causing vapours to ascend from the ground, to collect and condense into clouds, and then to descend by small distinct drops in refreshing showers upon the earth, cannot but strike all thinking minds with admiration, and fill all pious hearts with gratitude and praise.

By a train of preparatory causes, and the unremitting exertions of his power in governing the planetary system and all the elements of the creation, he continues to fulfil his promise in the text. *The harvest has not ceased*; nor shall it cease while the sun continues the steady measurer of time, and *the moon a faithful witness in the heavens*. Through the lapse of ages, these great luminaries in the sky have never started aside from their course, nor failed with perfect punctuality to perform their revolutions. They have seen many successions of men on earth, the rise and fall of nations and empires; yet they appear with no visible signs of decay. They still shine with undiminished



minished lustre, perform their circuit with equal vigor, and shed the same kind influence upon the earth. Many centuries, yea, some thousands of years have rolled away since the promise, which we are illustrating, was given—a duration more than double to that which intervened from the creation to the flood; yet no similar catastrophe has happened to the inhabitants of the world. Nor have the means of subsistence been with-held from them. The seasons have regularly returned, bringing with them those supplies which *fill the hearts of the children of men with food and gladness*. With their nature, mankind have continued to transmit from generation to generation their depravity and wickedness, their errors, follies and vices; but because God changeth not, nor *altereth the thing that is gone out of his lips*, therefore this sinful race of creatures is not consumed.

To awaken in us a sense of our dependence upon his providence, the scripture often reminds us of our inability to control those great movements in nature, which, according as they are guided by him, subserve our being and happiness, or operate our speedy destruction. We are put upon reflecting how far above our reach, and independent of all human influence, are the revolutions of the heavens, the clouds and vapours, the light and heat of the sun. *Hast thou commanded the morning since thy day? or canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?* are among the expostulations addressed to Job. THE



THE same lesson is sometimes taught us in a more impressive manner by the dispensations of Providence. For though there has not been, and will not be, till the final consummation, a general failure of the seasons, nor a general extirpation of mankind by any universal judgment ; yet in consistency with this his engagement to Noah, God occasionally brings all kinds of calamities on particular places and countries, on particular families, nations and empires. Famines, pestilences, earthquakes, inundations, hurricanes, and all the formidable convulsions of nature, are among the treasures of his wrath, which is sometimes poured forth on the wretched inhabitants of certain regions of the globe.

No country, perhaps, is more generally exempt from these tremendous evils, than our own ; yet in this happy land, instances of strong and wasting commotions among the elements are not wholly unknown. We also experience a variety in the temperature of the seasons—some are more mild and favourable, more fruitful and healthy than others. In these northern parts of the United States, indeed, they are never generally unhealthy. When epidemics prevail, the visitation is usually limited to particular districts. The alarming disease \* with which we in this town have been afflicted during the latter part of the season,

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\* The *throat-distemper* : From the twentieth of August to the last of October, it proved fatal to ten children and three grown persons. The usual number having died of other diseases, this excess makes the whole nearly double for the year.

and which has increased the instances of mortality among us beyond the average number for many preceding years, has not, as yet, been suffered to extend its ravages in the neighbouring towns, and is now almost wholly withdrawn from this. The present has not, on the whole, been a sickly season to the people of this commonwealth in general. The usual measure of health seems to have been, with but few exceptions, enjoyed. While therefore we sympathize with the mourners among ourselves, we rejoice with our fellow-citizens at large ; and on this day, praise God, as for the voice of health in our habitations, so more especially for the great plenty with which his bounty has indulged us.

In this country, indeed, so fortunately are our lines fallen, there is rarely, if ever, a general failure of harvest. In some years, however, it is lessened by drought, untimely frosts, blasts and devouring insects. But during the course of the present season, nothing has happened to frustrate the hopes of the husbandman. And a greater proportion of heat and moisture was, perhaps, never known in this climate. Of course, the pastures, fields and orchards have been loaded with an overflowing abundance. Our garners are stored with grain : Our barns are full and running over : Our *presses burst forth*, if not *with wine*, yet with a liquor more generally useful. The year has been made to resemble one of the seven years of plenty in the history of Joseph, with this signal advantage,



vantage, that the surplufage is not left to perifh on hand, or fold for a trifle to be laid up in ftore-houfes againft fome future diftant year of want. Notwithftanding its vaft abundance, the markets are no where overftocked : It finds a quick fale, and this at almoft any price that the confciences of the venders will allow them to demand.

THROUGH the adminiftration of the general government, conducted on principles of the ftrictest juftice and the moft fcrupulous impartiality, and with a wifdom and firmnefs beyond example, and worthy of that unrivalled character to which it is entrusted ; we continue, not only to efcape the expenfes and calamities of that long protracted war which has been, and ftill is, fo diftreffing to the nations of Europe ; but to reap immense profits on all the fupplies that we can furnifh. *Obftructions* to our trade are indeed mentioned in the governor's proclamation ; but whatever thefe obftructions may be, they touch not the farmer. The more than hundred per cent. profit to him, is clear of every risk. And that they are not, on the whole, diftreffing to the merchant, needs no other proof than his eagernels and ability for new purchafes. Our country brethren, with all their induftry, cannot bring their produce to market fo faft as he wifhes to receive it, even at the prefent exorbitant and unheard-of price. Such a flow of wealth and profperity, both in our fea-ports and in our country-towns, was never heretofore feen in this western world.

AND



AND now, my brethren, in the view of this great, if not unparalleled goodness to our nation, must we not, on this day, feel our obligations to gratitude? and be anxious to know in what manner our gratitude may be acceptably expressed? What returns we shall make to our heavenly Benefactor for all the goodness and mercy in which he has been, and still is, passing before us? And what, indeed, doth he require of us, but that we should love him, and fear him, and serve him, walking in his ways and keeping his commandments always, that it may still be well with us and with our children after us, to the latest generations.

*BEHOLD the heaven and the heaven of heavens is the Lord's ; the earth also, with all that is therein :* The numerous orbs above, and the various elements below, are all his servants. And from the observations made upon them, in this discourse, it appears, how exact they are in conforming to his will, in observing the laws which he has ordained, and moving in the order which he has established. Should not something similar to this, appear in the moral system? His government over his rational, thinking creatures, is somewhat different. But, to them he has revealed his will—for them he has enacted laws, and set before them the order in which he would have them to move and act. Their obedience must result, not from instinct or impulse, like that of the inferior creatures and the inanimate creation, but from free  
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and rational choice. The wisdom and fitness of his laws approve themselves to our reason ; and his goodness, and the advantages to be expected from his favour, are the motives to engage our will and affections and induce our obedience. In yielding this obedience, we shall conduct suitably to the relations in which we stand to him and to one another. Towards him, we shall fulfil the obligations of piety ; and towards each other, those of benevolence, justice, truth and goodness. These are his commands, made known both by his works and word, to us his rational offspring : These are the express orders of the great Parent of all, for the government of the whole family of mankind. And were they universally obeyed, how nearly would the moral world resemble the natural, in order, harmony and peace ? All the irregularities now predominant, would be excluded. The mutual attraction of all bodies, that great principle of union observable through the material system, would also appear in the rational and moral world. Mankind would *dwell together in unity like brethren*. The various causes of disunion being removed, all the selfish and disorderly passions overawed and restrained by reverence for the universal Parent ; nation would not rise against nation, nor kingdom against kingdom ; rulers would not oppress, nor subjects rebel. There would be no invasions of territory, no infringement of rights, no violence or fraud in the earth. Each one steadily mov-  
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ing within his own sphere, and regularly discharging the duties proper to his station and calling ; there would be no interfering of jarring interests and passions, no rivalries or contentions. Families, neighbourhoods, societies and nations would live in unbroken harmony. Feeling a reciprocal attachment, they would have no wish or study with respect to one another, but to the utmost of their ability, to promote each other's happiness. Love and charity would warm every breast, direct and animate the pursuits of every man, and dispose all to seek the general weal. Simplicity of life and manners, virtuous industry and cheerful contentment would appear every where. The orderly lives of men would resemble the regular courses of the orbs above, and, like their kind influence upon the earth, would be uniformly good, useful and beneficent. Such they ought to be, and such they certainly would be, were the will of their common Father in heaven duly regarded by his children here on earth.

BUT alas ! How dreadfully the reverse of this amiable picture, has been the reality exhibited in the lives and manners of men. The general deluge swept them all away, with the exception of a single family ; yet in this family, as it increased and multiplied, the old disorders and vices revived afresh, grew with their growth, and have continued to prevail even to this day. We ourselves are thrown upon a period of time, when there seems a violent tendency



ey to burst all the bands of order, not only in states and nations, but in smaller societies, down to private families. So general is the propensity to licentiousness, that *the spirit of the times* will hardly suffer a man to maintain order and discipline in his own house. Such has been the aspect of things of late, as to excite in sober minds an apprehension, whether the whole current of human affairs might not be rushing, with irresistible force, into an abyss of universal disorder. Instances of this have happened already in particular places and countries. Not a small portion of the human race, giving themselves up to be driven and tossed on the foaming billows of their passions, and sinking during the scene of their tempestuous confusion, from all the improvements of modern times, have suddenly fallen back more than a thousand years to the age of vandalism, and commencing barbarians, have, in their blind fury, overthrown whatever was good as well as bad in ancient superstructures, the monuments of arts and knowledge, the institutions of humanity and the temples of religion.

It is said in scripture, *that oppression may make a wise man mad.* This forms a kind of apology for the temporary madness of some other nations. But what plausible pretext can there be for any symptoms of a similar distraction among ourselves? Exempted from every species of oppression, from war and slavery, and that train of miseries which afflict so great a part of the European nations; we live under a most excellent

tent system of civil order, established on principles of rational liberty and equality, chosen and adopted by the people themselves, and administered by those whom their suffrages have called to the trust, and whose fidelity and ability have never disappointed their just expectations ;—in the full enjoyment of these civil privileges, Heaven pours its blessings upon—the earth yields us her strength—the misfortunes of other nations occasion good fortune to us—more than doubling our profits, and the world envies our unexampled prosperity ;—what cause in nature can there be for the most distant appearance of political phrenzy in this most highly favoured land ? And yet, what numbers in all our great cities, are evidently running mad ? *Wise* men they are not : None but fools could turn mad under such circumstances.

IN these observations you understand me as particularly referring to the clamorous opposition made to the late treaty with Great-Britain. At the close of the war which secured our independence, though hostilities ceased, yet the rancorous passions, which had been so long in full swell, could not immediately subside. A sense of recent injuries on the one part, and accustomed haughtiness and insult on the other, were a constant stimulus to actions bordering on an infringement of the pacification. Chagrined with disappointment in the object of the war, and mortified with the advantages which they had been forced to concede at the peace ; the British government  
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were on the watch for a plausible pretext to evade or delay the complete execution of the treaty. Too soon this pretext was afforded them. Unprincipled men among ourselves, indebted to British subjects before the war, hoped in consequence of it, to escape the claims of their creditors. To them a clause in the treaty of peace was frightful, as it opened the way for those claims to overtake them. Such men had much rather "take their creditors by the throat, and see them expire in agonies at their feet,"\* than be obliged to pay them. In some of the states, these persons seem to have been among the chief and most influential characters; and by their artful management, succeeded, in a greater or less degree, in bringing their local governments to shelter them from their honest creditors. This screen, it is true, was in danger of being torn away on the establishment of the present federal government; which may account for *their* violent opposition to this government at first, and unremitting endeavours since, to embarrass its administration and throw it into confusion.

BUT the mischief was done already with respect to the British. They availed themselves of what they considered as an infraction of the treaty on our part, to excuse a yet greater on their's—in keeping possession of the western posts, and thereby facilitating the inroads of hostile savages upon our defenceless frontiers. Thus a controversy, threatening to open  
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\* The speech of Judge Rutledge, at the town-meeting of Charleston, S. C.



afresh wounds not yet closed, was begun, and with mutual recriminations, but with no hope of end or settlement, carried on to the commencement of the present war. When, the British again armed at all points, our commerce floating unprotected on the wide ocean, in the midst of their fleets, cruisers and privateers, was, to an old enemy, an object too tempting to be suffered to pass unmolested. They knew their own strength and our weakness, had little fear of retaliation, and of course were not scrupulous in what manner they treated us. Their spoliations were sudden, insidious and intolerable. But what could we do? Another war, so soon after the last, would not only check our growth, but render the present generation, at least, miserable for life. On the other hand, tamely to submit to such injuries and provocations, would betray a meanness and humiliation unworthy the character of a spirited and free people. The only probable method therefore to extricate ourselves, was, while preparing for the last resort, to try (if possible) by negotiation to prevent its necessity. Justice and humanity, as well as prudence, united in recommending the measure. For the last half year, the dishonest and the deluded have been running mad at its happy success.

THE design of the treaty is, to settle existing differences, and make such arrangements as may prevent them for the future. With respect to the latter, those parts of the treaty which arrange the future

commercial intercourse of the two nations, no human foresight is perhaps sufficient peremptorily to decide upon them. Experience only can determine, whether the advantages will prove reciprocal. If they should not, the losing party, whichever it may be, will insist upon alterations. When two merchants or mercantile houses, in different countries, agree upon conditions of trade with each other; if upon trial, either of them finds the conditions unfavourable to his interest, he demands their amendment, or gives up the agreement. The nature of the case is precisely the same in a treaty of commerce between two nations. Mutual advantage is the basis of all such treaties. They can stand upon no other foundation: If this fails, they fall of course. To rest them on this bottom is the aim of all skilful negociators. They use their best judgment, and avail themselves of the best information within their reach. But after all, they may be, and frequently are, mistaken. And the consequence is, that their treaties are commonly of short duration; and while they last, are either carelessly executed, or subject to continual alteration. They may strike out a few outlines to direct the subjects of different nations in the carrying on of their business; but, for the most part, have more show than reality, and in fact, are of little more worth or importance than the parchment on which they are written.

As to the other part of the treaty, its chief, and nearly whole design, *the settling of existing differences*;



it hath completely answered the purpose. The solid advantages of it to us, are the close of an old and thorny controversy, which no honest statesman on our part could manage without, in some particulars, blushing for the honour of his country ;—indemnification for the injuries done to our commerce, in the only way possible, perhaps, for such indemnification to be equitably made ;—the surrender of the western posts, and consequent end to the Indian war ;—and what is of yet infinitely greater importance, an honourable escape from the danger of foreign war, which, while it hung over us, palsied all our affairs, and disquieted the minds of all good citizens. Had our negociator declined the treaty, when such advantages were offered ; or the President withheld his signature, or the Senate their approbation ; they would indeed have merited the censure which has been so outrageously poured upon them.

Two thirds of the senatorial representatives of the nation concurred in approving it ; but among the dissentients there was one, it seems, so destitute of the virtue essential to a free republican government—*submission to the will of the majority*—that he determined, if possible, that his *own* will should prevail in opposition to *their's*. In the true spirit of the leaders of faction in the national assembly of France, he applied for aid to the popular passions and prejudices. While the business was yet in train, and before it was perfected—a business too in its own nature, and according



according to the usages of all nations, requiring, in that stage of it, to be known to the constituted authorities only ; in contempt of these authorities and of all order and propriety, this perfidious senator published the treaty with an air and in a manner calculated to excite the darkest suspicions in the minds of the unenlightened and unthinking multitude. And has he been thanked and applauded for this base and infamous conduct—this insidious attempt to subvert all order ? He ought to be, and if the government has energy sufficient for its own support, he certainly will be driven from the national councils, as most unworthy of the public confidence.

THE democratic societies, which, in times past, we have had reason to lament as the nurseries and support of faction, and in their origin, nature and tendency, graffs from that huge hemlock which, while it flourished, shed poison and death through all the departments of the French republic—these societies, or at least, their leaders and patrons, whom we have heretofore proved\* to be the children of GENET, and fathers of the PITTSBURGH REBELLION,—have, on the present occasion, been making another great effort to subvert the government and destroy the liberties, peace and prosperity of their country. They stood prepared, on the first appearance of the treaty, to forward, with all their abilities, the insidious aim of the publisher, by spreading the alarm, deceiving and misleading

\* The author's sermons, November 20, 1794, and February 19, 1795.

misleading the people, blinding their understandings and inflaming their passions. And though all their arts and exertions have evidently failed with respect to their fellow-citizens in the country at large ; yet in those towns and cities where their own vile clubs had been previously planted, they have been but too successful. Numbers of honest people, who have no connection with those societies, and perhaps approve not of their institution, have notwithstanding been taken in their snare, and fallen under their influence so far as to vote against the treaty. It may seem strange that a majority, even in those places, should appear on the side of demagogues, and hearken to them rather than to men of real abilities, integrity and goodness. But it is accounted for by the ingenious BOISSY D'ANGLAS, in his preliminary speech to the plan of a new constitution for the French ; “ it is, says he, in the nature of things, that individual passions, that cupidity, ambition, hatred and vengeance, should possess a more active vigilance, more vehement accents, a more profound ingenuity, a greater talent of misleading men, under perfidious pretences, than the benevolent and kind passions which embrace the general interest.”

No observation was ever more strikingly exemplified than this has been in all the town-meetings called to condemn the treaty. True and enlightened patriotism, conscious of their irregularity and ill tendency, has rarely appeared at those meetings ; and when it  
has,



has, its voice, for various reasons, has been too feeble to be heard amidst the noisy harangues of bold declaimers. Reluctance to discuss a question not submitted by the constitution to such assemblies, and modesty and diffidence in giving their opinion upon a subject above the reach of common understandings, and requiring an extent of information and strength of judgment rarely possessed by statesmen themselves ;—these, with other considerations, divested the best and most respectable characters of their usual weight and influence in their respective towns. Men of a different description, *presumptuous, self-willed, not afraid to speak evil of dignities*, fluent in political jargon, devoured by ambition, who think themselves equal to any station, and competent to decide upon any question, however complex and difficult ;—these are the characters, who have been most conspicuous at the late town-meetings. By their impertinence, grossness and absurdity, they have provoked and disgusted all sensible and virtuous citizens, and driven them away. By soothing and flattering the less informed and common mass of citizens, they have gained an ascendancy over them ; and standing at the head of their corpse, masters of the field, have carried their measures with the facility of a showman in performing his feats. The infatuated multitude have acted as blindly in the present business, as those objects which are moved by mechanism only.

NINE tenths of the people at those meetings, know  
but



but little more of the relations of their country to other countries, than they do of the relations of this earth to the heavenly bodies. Their ignorance, however, upon such subjects may not be to their reproach. They may know enough for the places and stations which providence hath assigned them ; and may be good and worthy members of the community, provided they would be content to move in their own sphere, and not meddle with things too high for them. Not being the eyes, ears or tongue of the body, they are monstrously disorderly when they presume to exercise the office of these organs. And their presumption is of the most dangerous tendency. “ Which of us, not having studied or practised any mechanical art or occupation, pretends to work at it ? to construct an orrery—to proportion the powers and regulate the movements of a watch ?—What should we say to the unhappy clown, who, after gaping about a while in a mill or a steam-engine, should take offence at the dirty oil that lessened the friction in one part, the flow of water which prevented its taking fire in another, or seized with a spirit of practical criticism, should creep into a corner of the machinery, and pulling away some check, stay or regulator, useless in his mind, or a clog upon the work, should set all in thundering commotion about his ears ? His amazes and mischances in the experiment, if not too serious, might furnish some not uninstruative diversion.”—Not so, perhaps, the rash tampering with a treaty on which

which are suspended all the blessings of peace and prosperity to our country.

*WITHDRAW yourselves*, says the Apostle, *from every brother that walketh disorderly*. As men, as citizens, and as christians, nothing is of more importance to our well-being, than the observance of order in our whole conduct. The God who made us, and whom we profess to serve, is a *God of order*. This is impressed throughout all his works. To recover mankind from the disorders of sin, is the great design of the gospel revelation. Christianity is a system of perfect order: Obedience to it consists in a well-ordered life and conversation. This will attach us to all the higher powers and principles of the universe; and when the loose and disorderly shall be shaken into the bottomless abyss, we shall be found qualified for admission into those mansions where undisturbed order prevails forever among all the nations of the redeemed, and *the spirits of the just made perfect*.

A M E N.



